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place; and that was with a sister-in-law's sister or brother's wife's sister. A few years ago a man asked me to provide a husband for his daughter, and another a wife for his son. I promised to do my best and paid a visit to a certain young lady. She told me that she would like to have the very young man I proposed to her. I then approached my intended bridegroom and he also, I found, had his eye on this same young lady. On telling the respective fathers of my happy arrangements and asking their approval to the little scheme, I was informed that the choice was most unfortunate. The girl was a sister of the young man's brother's wife and old custom would not allow of such a union. I was told that it was very unlucky to allow such marriages, and displeasing to the gods. Some punishment would be sure to follow if they were married, and one of the two sisters would be certain to die within a year if the law of custom was transgressed. And so I washed my hands of the whole affair.

Seeing that the Ainu had no family names to perpetuate, I was surprised to learn that it was considered a very great disgrace for a couple to have no children. This world, they told me, is named *sare-moshiri*, i.e. "the multiplying world," and people are placed in it to increase and multiply. If, therefore, no children were forthcoming, it was considered to be a special punishment from the gods. The men wish for a boy and the women for a girl or two.

I found that polygamy was practised, as has been already noticed, and that the various wives lived in separate dwellings and that these females were often not on speaking terms. All the concubines were much afraid of the principal wife. And it made it very awkward if the chief wife had no children, and any of the secondary ones had. Old Penri had three of them at one time, but, as there were no children at all by any of them, they got along fairly well. If the chief wife, who lived in the hut in which I dwelt, had